Sions Groans for her Distressed,

OR

(69)

Sober Endeavours to prevent Innocent Blood, and to stablish the Nation in the best of SETTLEMENTS.

Grounded upon Scripture, Reason, and Authority.

Proving it the undoubted right of Christian Liberty under different perswasions, in matters Spiritual, to have equal Protection as to their Civil Peace.

Unto which is added the Testimony of fifteen ANTIENTS.

Humbly offered to the Kings Majesty, Parliament and People,

And lest unto their Serious View.

Matth. 7. 12. *Therefore all things whatsoever ye would that men should do to you, do ye even so to them, for this is the Law and the Prophets.*

Mat. 13. 28, 29, 30. *The servants said unto him, wilt thou then that we go and gather them up? but he said nay, lest while ye gather up the Tares, ye root up also the Wheat with them, let both grow together until the end (the world) until the Harvest, which is the end of the world.*

Act. 5. 38. *And now I say unto you, refrain from these men, and let them alone, for if this Counsel or Work be of men, it will come to nought, but if it be of God, ye cannot overthrow it, lest haply ye be found to fight against God.*

Printed for Robert Smith at the Elephant and Castle without Temple-bar, 1661.

TO THE READER.

Courteous Reader,

VVIth burthened hearts as once the two Disciples travelling unto Emaus, spoke to Christ a supposed stranger, so speak we unto thee, *Art thou a stranger in our Iland, and hast not known the things that have come to pass in these daies, while the father hath been divided against the son, and the son against the father, three against two, and two against three, Even a mans foes they of his own household;* so great have been our Divisions like Reuben, *that no sooner light hath been by Gods grace manifested to the begetting Children of the Free-woman, but presently they are persecuted by the Children of the Bond-woman; and how unpleasing this is to Jesus Christ, and how unlike his golden Rule that saith,* And all things whatsoever ye would that men should do to you, do ye even so to them, for this is the Law, and the Prophets. *We say how unpleasing this is to him, judge upon thy serious perusal of this following Treatise, which we commend to thy perusal in thy most retired consideration, when thou canst read with thy thoughts, least cumbred with other business, our design in what we beg may be perused, is general good, in setting at liberty that which God made free, even the Conscience. Thou canst not bee ignorant of the great Controversie that now is on foot as to uniformity in Worship, to impose by violence, where they cannot perswade, under seeming pretence of Scripture warrant and antiquity, the contrary to which is asserted in the words of truth and soberness, by Scripture, reason, and practice of the Primitive times.*

And least violence and oppressing of conscience, should run up to that height till it terminate in the blood of some whereof dear, and their blood precious in the eyes of the God of all the Earth, therefore have we committed this unto the view of all men as part of the work of our Generation in singleness of heart, and remain lovers and prayers for all men that we might live a peaceable, and a quiet life in all godliness and honesty.

Farewel.

The eight day of the 3 Month, 1661.

Tho. Monck. *Fran. Stanley.*
Joseph Wright. *Will. Reynolds.*
Geo. Hewson. *Fran. Smith.*
Will. Jeffery.

BIBLIOTHECA BODLEIANA

Sions

Sions Groans for her Diſtreſſed,

OR

Sober Endeavours to prevent Innocent Blood, and ſtabliſh the Nation in the beſt of Settlements.

AS all the holy Scriptures have been written afore-time for our learning and admonition, upon whom the ends of the world are come: So that particular Book of the *Revelation*, is of ſuch excellent worth, *That bleſſed is he that readeth, and they that hear the words of this Propheſie, and keep thoſe things that are written therein, for the time is at hand.* In which Book, in no leſs than three ſeveral Texes it is teſtified, that the Nations of the world, and inhabiters of the Earth, with their Kings, would drink the wine of the fornication of that abominable Harlot, that ſitteth upon Peoples, and Multitudes, and Nations and Tongues, and by her ſorceries deceiveth all Nations until they become drunk, and altogether uncapable (in that condition) to receive the pure waters of life, tendred to them in the plain way of the Goſpel of our Lord Jeſus. Rev. 14.8. Chap. 17.2. and 18.3.

This with grief of heart we ſee too viſible, for the Doctrine and Traditions of *Rome* (who is myſtery *Babylon*, and ſince her Apoſtacy the Mother of Harlots, *For the woman which thou ſaweſt, is that great City which reigneth over the Kings of the earth*) have ſo corrupted the earth, and clouded the underſtandings of the ſons of men, that the great and moſt important truths of God cannot bee received or beleeved. Chap. 17.18.

The reaſon why the Nations are ſo generally beguiled in the concernments of their ſouls, is becauſe the greateſt

part being carnal and unregenerate perſons; they are naturally inclined to ſuch wayes of worſhip, as are accompanied with external pomp and glory, and therefore the Spirit of the Lord teſtifies that the great Harlot filleth her abominations, and filthy fornications in a golden cup, like this Phyſitian that guilds his bitter Pill, that his Patient may the better ſwallow it.

Chap. 17. 4.

Thus doth the *Romiſh* Church, and her followers, who to make their carnal Ordinances finde the better reception, deliver them to the inhabitants of the earth by ſuch as are honourable amongſt men in worldly Sanctuaries, moſt magnificently built and adorned, endowed with Lordly Revenues, accompanied with Muſick and Voyces, and Pontificial Veſtments, yea many Superſtitions and Cuſtomes meerly earthly and ſenſual (if not worſe) which we ſay ſo pleaſeth the earthly and unregenerate man, that he is ready to ſay, This is the beſt Religion, which is of moſt eſteem in the Nations, and accompanied with all earthly glory and delights, altogether forgetting, that ſtrait is the gate, and narrow is the way that leads to life, and few there be that finde it. And that which is highly eſteemed among men, is abomination in the ſight of God.

Mat. 7. 14.
Luke 16. 15.

And if it had been the minde of the Lord Jeſus, that the Goſpel ſhould have been recommended unto the world, and accompanied with theſe Ceremonies and Formalities that are practiſed in the worſhip of the Nations, or were uſed amongſt the *Jews*, it is very ſtrange we ſhould not have one word for it in all the Scriptures of the New Teſtament, when Chriſt was as faithful over his houſe, as *Moſes* was over his, and is to be heard in all things as *Moſes* himſelf commanded; and there will be little encouragement to touch with the *Gentile* Nations in their ſuperſtitious Ceremonies, when it ſhall be conſidered, that the Rites and Ceremonies of the Moſaical law being once the appointments of God, did far exceed in glory what the ſhallow inventions of the *Romiſh*, or any of the National Churches are able to produce, yet wholly taken away; which the Author to the *Hebrews* notably proves, ſaying, *Then verily the firſt Covenant had alſo Ordinances of Divine ſervice, and a worldly San-*

Heb. 3. 2, 5, 6.
Deut. 18. 18, 19

Sanctuary, for there was a Tabernacle made, the firſt wherein was the Candleſtick and the Table, and the Shew-bread which is called the Sanctuary, and after the ſecond vail the Tabernacle which is called the Holieſt of all. They had alſo their High-prieſt, and offerings, and linnen Ornaments belonging to this Covenant; but ſaith our Author, *If that firſt Covenant had been faultleſs, then no place had been ſought for the ſecond, and he taketh away the firſt, that he might eſtabliſh the ſecond.* Heb. 8. 7. Chap. 10. 9.

And now under the ſecond Covenant, which is the Goſpel, the *Romiſh* Biſhop, or any man on earth, cannot be our High-prieſt, *For we have ſuch an High-prieſt who is ſet on the right hand of the Throne of the Majeſty in the heavens, a Miniſter of the Sanctuary, and of the Tabernacle which the Lord pitcheth, and not man.* Chap 8. 1, 2.

And under this ſecond Covenant, God hath not promiſed his preſence to any Temple built of wood and ſtone, as of old, *For now the moſt High dwelleth not in Temples made with hands*, as the ſuperſtitious Clergy would perſwade us, but where two or three are gathered together in the name of Chriſt, there is he in the midſt of them, although it be in a Houſe by a Rivers ſide, on a Mountain, or in a Wilderneſs, ſuch little reſpect hath he to place. Act 7. 48.

As little reſpect hath God to perſons, becauſe of any honour or eſteem they may have in the world, either for birth or natural endowments, but ſuch as uſually are fooliſh, weak, and baſe in the eyes of the world, doth he make uſe of in the work of the Goſpel, that ſo the learned Doctors and Maſters of Arts may not have wherewithall to boaſt. 1 Cor. 1. 26, 27, 28, 29.

Which deſpiſed way of the Goſpel we well know becomes a great ſtumbling block to the *Gentile* Nations, as in the firſt delivery of it it did unto the *Jews*, who would not receive the Lord of life, nor his Doctrine, becauſe not accompanied with that earthly glory which their corrupt hearts affected, and rather would retain that exploded diſpenſation of the Law which God had departed from, than they would receive the glorious Goſpel by thoſe hands the wiſdome of God thought fit to tender it, for which obſtinacy

ſtinacy, as the Apoſtle *Paul* ſaith, *The wrath of God is come upon them to the uttermoſt*, even to the laying waſte their Temple and Cities, the great ſlaughter of their perſons, and
1 Theſſ. 2. 16. captivating their poſterity as at this day. Let therefore the *Gentile* Nations fear, but more eſpecially this Nation, for ſome ſuch ſpirit ſeems to appear amongſt thoſe that would retain their empty and dead forms of worſhip, which God hath ſhewed his diſpleaſure againſt, and have no footing in the whole Book of God, rather than they will receive the pure way of God, without the mixture of humane Inventions and Traditions.

But the bare rejection of Truth, and imbracing of error is not all the evil, that the Nations generally are ingaged in by the Church of *Rome*, and her followers, but for to compleat and fill up the meaſure of their iniquities, like *Nabuchadnezzar*, nothing leſs muſt be inflicted on the ſervants of the moſt High God, that cannot bow down to the golden Image of their Inventions, than the fiery furnace of Perſecution, many times unto death it ſelf.

And this the people of the Lord muſt endure, it being as certain their portion to be perſecuted, as it is the practice of the falſe Church to perſecute, who build their ſuperſtructures of Will-worſhip, on no other foundations but Violence and Cruelty; elſe what mean theſe impriſonments, baniſhments, wars and maſſacres, which have been made in *Europe* for Religion; what troubles and deſolations in *Germany*, civil commotions in *France*, cruelties exerciſed in the *Netherlands* by that Darling of the Romiſh Church, the Duke of *Alva*, & others? what Maſſacres in *France*, *Piedmont*, and *Ireland*, to carry on the buſineſs of Religion, for the ſatisfaction of a blood-thirſty and inſatiable Clergy; when the Diſciples of the Lord Jeſus were to uſe no other violence againſt thoſe that rejected them, than to ſhake the duſt
Act. 13. 51. Mat. 10. 14, 15. from their feet, which ſhould be a witneſs againſt them at the Tribunal of Jeſus, not *Ceſars*? yea this Popiſh principle of propagating Religion by the Sword, hath reached the poor *Americans*, many hundred thouſands of them having been deſtroyed, becauſe they would not be Proſelites, no other cauſe being to be given; for it cannot be ſuppoſed,

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those remote and simple people had so much as known the *Spaniard*, much less done any injury unto him; our own Nation hath also felt the rage of this fury, both before, and in the Reign of Queen *Mary*, and the wise may judge whether the Bishops endeavours to impose their Liturgy in *Scotland*, with their cruelties in *England*, did not contribute much to our late unhappy troubles. But certainly if the *Romish* and National Clergy were guided by the Spirit of God, the Authority of Scripture, or force of Argument to support their forms of worship, they would not then impose them by external force, when by such proceedings they render themselves altogether unlike the Lord Jesus the Prince of peace, who came not to destroy mens lives, but to save them.

But on the contrary it will evince to all that have their eyes open, how like they are to that woman which is drunken with the blood of the Saints, and with the blood of the Martyrs of Jesus, in whom will be found the blood of Prophets, and of Saints, and of all that were slain on the earth. Although as our Lord and Master hath foretold, in killing others, she may think she doth God service. Rev. 17. 6. Chap. 18. 24. Joh. 16. 2.

Lest therefore those unchristian principles of persecution for conscience, which troubleth the world, should take root in this Nation, to the stirring up mens mindes to shed the blood of the innocent, the guilt whereof is able to sinke the most flourishing Kingdomes into an ocean of misery and calamity, we have here following written some arguments (which we humbly offer to all men) to prove, how contrary to the Gospel of our Lord Jesus, and good reason it is for any Magistrate by outward force to impose any thing in the worship of God, on the consciences of those whom they govern, but that liberty ought to be given to all such as disturb not the civil peace, though of different perswasions in Religous matters.

In which Discourse we neither desire nor design, to diminish any of that power which God hath given to the Kings Majesty that now Reigneth, whom we own to be chief Magistrate and Governour of these Nations, over all persons as well Ecclesiastical as Temporal, and to all his Com-

Commands, that do not oppose the Scriptures of truth, shall we yeeld active obedience not only for wrath but also for conscience sake, and if any thing otherwise shall be required, we shall be passive, and suffer what may be inflicted on us for our consciences; for what ever hath been suggested by evil men, yet that Magistracy and Government is an Ordinance of God, hath been frequently asserted in our discourses and writings, and is by us beleeved, as fully as the Apostle *Paul* in the 13 of the *Romans* hath taught: And all that we desire, which is dearer to us than our lives, is that our spirits and consciences may bee left free to serve the Eternal God, which ought to be granted us, seeing as the same Apostle saith in these cases, *We shall every one of us give an account of himself to God.* But to our Arguments, the first of which shall be that which some of us made use of to the Kings Majesty from *Maidstone*, which we have not yet seen weakned.

See the Confession of faith printed in *March* 1659. and since reprinted, and presented to his Majesty.

Rom. 14. 12.

Let it therefore be considered, if any Magistrate under Heaven in the dayes of the Gospel, hath power by outward force to impose any thing in the worship and service of God on the conscience, it is given him as he is a Magistrate only, or as a Christian so considered, but that no such power is given by God to any Magistrate, appears,

1 Because if Magistrates as such, have such an Authority, then all Magistrates in all Nations have the same power; then if we lived in *Turky*, must we receive the *Alcoran*, and be worshippers of *Mahomet*; if in *Spain*, be Papists, in *England*, sometimes Papists as in *Henry* the eighths dayes, Protestants in *Edward* the sixths, Papists again in Queen *Maries*, and Protestants again in Queen *Elizabeths*, and so for ever as the Authority changes Religion, wee must do the same; but God forbid, for nothing is more absurd.

2 Seeing in the dayes of the Gospel, the Lord Jesus is that great Prophet, which as *Moses* said is to be heard in all things, and as himself testifieth, *He hath all power in heaven and earth given unto him*; Then if Magistrates have power to impose any thing by outward force on the conscience, it must be committed unto them from the Lord Jesus, and written in

Mat. 28. 18.

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the Scriptures of the New Testament, or else how doth it appears, but the whole stream of the New Testament Scriptures run clear in another channel; and there is no colour for any such supposition, as farther appears.

Let no man think of men above that which is written, 1 Cor. 4. 6.

3 Because the Apostles themselves (that gave forth those Commands which are written in Scripture to be obedient to Magistrates) refused to be obedient to their Rulers; when they were commanded to forbear, that which they judged part of the worship of God, and said, *Whether it be right in the sight of God, to hearken unto you more than unto God, judge ye.* Acts 4. 19. 20.

4 All the Scriptures of the New Testament, that enjoyn obedience unto Magistrates, were written when the *Romans* had the Empire of the world, whose Emperours were for the most part (if not all) heathenish Idolators, for the first three hundred years until *Constantines* time, it therefore cannot be supposed, that any of those Texts of Scripture that call for obedience to Magistrates, intend an obedience in matters of faith; for then the Christians that lived under those Emperours, must needs have denied Christ, and worshipped the *Roman* gods, as some of the Emperours commanded.

As *Diocletian Euseb.* 8. Book. 3. Chap.

5 If Magistrates as such, have power from God in the dayes of the Gospel, to command in spiritual matters, and to punish those that obey not, then must Christians surely be actually obedient, not only for wrath, but also for conscience sake, because else they should resist the Ordinance of God; but if this were true, the way to heaven would be so far from being strait and narrow, that any might be a Disciple of Christ without taking up the cross and following him; yea all sufferings and persecutions should wholly be at an end, and they that undergo them should utterly be condemned (for it is not to be supposed there could be persecutions, if all the commands of the Magistrate in spiritual causes were actually to be obeyed) it therefore reasonably follows, that no Magistrate as such, hath power from God to compel in spiritual causes; but on the contrary for Saints to endure persecutions and sufferings rather than actually obey, is abundantly by the Lord foretold, rewarded and justified, Luke 14. 27. Rev. 7. 14, 15. Jam. 1. 12. Act. 14. 22. 2 Tim. 2. 11. 12.

as by the Scriptures of the New Teſtament appears. But if it be objected, that neither the Magiſtrate is to command, nor the ſubjects actually to obey any thing but what is according to the minde of God.

It is answered, that all Magiſtrates ſuppoſe what ever they impoſe to be ſo; but the queſtion is, who is to determine, for if the Magiſtrate, or any other man, or men, have power from God to judge and determine what is lawful for men to obey, then no room is left for them to diſpute the lawfulneſs of any of his commands, it being their duty to obey what ever is commanded, and ſo as it hath been ſaid before, the Croſs of Chriſt ceaſes; but if every one ſhall give account for himſelf to God, then it reaſonably follows that every man judge for himſelf in matters ſpiritual, and therefore for the Magiſtrate to compel, cannot be warrantable by Scripture or Reaſon.

Rom. 14.12.

Joſh 24.15.

Again, that the power to judge and determine in ſpiritual matters, is not in a Magiſtrate as ſuch, *Gallio* the *Roman* Deputy of *Achaia*, well underſtood, when the *Jews* made inſurrection with one accord againſt *Paul*, and brought him to the Judgement ſeat, ſaying, *This fellow perſwadeth men to worſhip God contrary to the Law* (which almoſt ever ſince hath been the great cry by all ſorts of the National Clergy, whoſe turns it hath been to have the Magiſtrate on their ſides, againſt all others that have differed from them) but *Gallio* ſaid, *If it were a matter of wrong, or wicked lewdneſs, O ye Jews, reaſon would that I ſhould bear with you, but if it be a queſtion of words, and names, and of your Law, look ye to it, for I will be no judge of ſuch matters: And he drove them from the Judgement ſeat.* Which worthy example, if Magiſtrates would be perſwaded to follow, by judging and puniſhing onely Civil injuries and wrongs, and leaving Spiritual differences to bee decided and judged, and puniſhed by Jeſus Chriſt according to the Goſpel, they then would finde themſelves and Governments quickly free from many inconveniences that now they are involved in, about deciding Religious Controverſies, with external force and power.

Act. 18. 12, 13, 14, 15, 16.

But in that he ſuffered *Soſthenes* to be beaten, he did not well, it being a civil injury.

And now that no Magiſtrate, although a Chriſtian, hath power

power to be a Lord over anothers faith, or by outward force to impoſe any thing in the worſhip of God, is alſo very clear.

1 Becauſe the Lord Jeſus himſelf, would never by any outward force compel men to receive him or his Doctrine, for when his Diſciples ſuppoſing they might uſe violence (as under the Law) would have commanded fire to come down from heaven (as *Elias* did) to conſume them that would not receive him, Chriſt turned and rebuked them, ſaying, *Ye know not what ſpirit ye are of, for the Son of man is not come to deſtroy mens lives, but to ſave them*; and moſt remarkable doth it appear, that it is not the intent of the Lord Jeſus, that judgement ſhould be executed on thoſe that reject his words to the puniſhing them in their bodies and eſtates in this life (as under the Law) from his own ſayings, written *John* 12.47,48. which ſpeak thus, *If any man hear my words, and beleeve not, I judge him not, for I came not to judge the world, but to ſave the world, and he that rejecteth me, and receiveth not my words, hath one that judgeth him, the word that I have ſpeken, the ſame ſhall judge him at the laſt day.* And the Apoſtles alſo were ſo far from propagating the Goſpel by outward violence and force, that all their proceedings were by intreaty and perſwaſion, and in caſe of reſiſtance to ſhake the duſt from their feet as a witneſs againſt their oppoſers; nor will it avail to ſay, becauſe the Magiſtrate exerciſes authority on civil and temporal things, which the Lord Chriſt would not, that therefore in ſpiritual things they may do the ſame; unleſs it may be ſuppoſed the Magiſtrates right to have ſupremacy over the world to come, in all heavenly and eternal things, becauſe God hath given him power over the world that now is in earthly and temporal things, which may [illegible] njectured upon as good ground from what is written, as that a Magiſtrate under the Goſpel-diſpenſation, hath more power in ſpiritual cauſes, than the Lord Chriſt, or his Apoſtles would exerciſe, eſpecially ſeeing there is not the leaſt warrant for any

Luke 9. 44,45, 46.

Mat. 10. 14. Act. 13. 51.

As the dividing Inheritances, &c.

ſuch power from Chriſt or the Apoſtles, from any thing that is written in the Scriptures of the New Teſtament, *And to the Law, and to the Teſtimony, if they ſpeak not according to this word, it is becauſe there is no light in them.*

Iſa.8.20.

2 If any men, as Chriſtians, under heaven have had any ſuch power in the dayes of the Goſpel, the Apoſtles and Elders in the Primitive times muſt needs have had it; but this they utterly diſclaimed, as *Paul* in the 2 *Cor.*1.24. *Not for that we have Dominion over your faith, but are helpers of your joy, for by faith ye ſtand.* Yea the Lord Jeſus when they ſtrove for Domination forbids it, ſaying, *Yee know that the Princes of the Gentiles exerciſe Dominion over them, and they that are great do exerciſe Authority upon them, but it ſhall not bee ſo amongſt you*; even ſo ſaith *Peter* ſpeaking to the Elders, *Feed the flock of God which is amongſt you, taking the overſight thereof not by conſtraint, but willingly, nor for filthy lucre, but of a ready mind, neither as being Lords over Gods Heritage, but being Examples to the flocke*: Why therefore the Chriſtian Religion ſhould bee built and ſupported by Violence and Cruelty, when the Foundation was laid, and the work carried on all the Apoſtles dayes, and ſome hundreds of years after, by a quite contrary meanes, is a queſtion would bee reſolved by thoſe, whoſe ſtrongeſt Argumients, for the ſupport of their Religion, is take *HIM. JAYLOR*: For ſuch is the difference between the way which the Apoſtles and Primitive Saints took in carrying on the worke of the Goſpel, and approving themſelves to bee the Miniſters of God, and the way now uſed by the National Clergy, that nothing is more unlike, they being Ambaſſadours for the Prince of Peace, did in his ſtead beſeech and pray the diſobedient to bee reconciled to God, never ſtirring up the Nations to ruine, and deſtroy by external Violence thoſe that oppoſed them in their Miniſtry; but as the Apoſtle *Paul* ſaith, *Being revi-*

Mat.20.25.

1 Pet.5.2,3.

2 Cor.5.20.

1 Cor.4.12,13

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villed, we bleſs, being perſecuted, wee ſuffer it, being defamed, wee intreat, giving no offence in any thing, that the Miniſtery bee not blamed, but in all things approving our ſelves as the Miniſters of God, in much 2 Cor. 6. from *Patience, in Afflictions, in Neceſſities, in Diſtreſſes, in* 3. v. to the 10. *Stripes, in Imprisonments, in Tumults, in Labours, in Watchings, in Faſtings, by Pureneſs, by Knowledge, by Long-ſuffering, by Kindneſs, by the Holy Ghoſt, by Love unfeigned, &c.* O yee Rulers of the World, and Inhabitants of the Earth, this was the way the Lord of all things, with his Diſciples and followers took, to plant and eſtabliſh the Doctrine of the Goſpel in the hearts and affections of the Sons of men. Be yee not therefore unlike thoſe whom you ſay you follow, by impoſing your Doctrines and Traditions by the Violence of Penal Laws and Edicts, to the Impriſoning, Baniſhing, and Spoyling the Goods of the Conſcientious, cauſing them (as the Saints of old) to bee Deſtitute, Afflicted, and Tormented, although for their innocency and uprightneſs, the world is not worthy of them. Heb. 11. 36, 37, 38.

3 It is very plaine that the Lord Jeſus himſelfe, Mat. 13. in his Parable of the Tares, and Wheat, forbids any outward force or violence, to bee exerciſed upon falſe Worſhippers and Hereticks as ſuch, for by the Tares, which he forbids the pulling up cannot be intended the Tranſgreſſors of the Second Table, ſuch as Theeves, Murderers, or any that ſhould doe that Civil injury or wrong unto another, which hee would not have done unto himſelfe, for all confeſſe with one conſent, that the Magiſtrates Authority reaches ſuch, neither can it bee intended that the children of the wicked one in any ſenſe that viſibly appear to be ſo, ſhould bee tolerated in the Church, for that deſtroyes the power of Excommunication: That which unavoidably then follows, is, That although men are Tares, or the Chil-

dren of the wicked one', by erring in the worſhip of God, yet ſhould they not bee plucked up, but tolerated in the Field of the World, untill the Harveſt ſhall come at the end of this World, when the Angels who are to bee the Reapers (and infallibly can diſtinguiſh between the Tares and the Wheat, which no Magiſtrate now can) ſhall gather the Tares in bundles, and caſt them into a Furnace of fire; there ſhall bee wayling, and gnaſhing of teeth. Which Scripture ſo eminently concludes for a Toleration, that the greateſt Enemies to true Liberty, have been at a great loſſe, when they have endeavoured to make it ſpeak ſome other thing, as that Expoſitor is, who ſayes, It ſeems to him not to note the duty of the Civil Magiſtrate, but the event of Gods Providence, that God would permit the cohabitation of the wicked in the World with the juſt; not that Magiſtrates or Miniſters ſhould permit them, and not by Civill puniſhment, or Eccleſiaſtical, remove them out of the Church, or the World.

J. T. Supplem. p. 29. l. 32.

But if men did not fight againſt Truth, they would not ſo eminently contradict their own ſayings, for who can beleeve that it ſhould bee the minde of God, to permit the co-habitation of the wicked in the World with the juſt, as aforeſaid, and yet the Magiſtrate ſhould not permit them, but remove them by Civill puniſhment out of the World. Hath the Magiſtrate power to remove thoſe out of the World, that God would have permitted to live. How ſoon may a Magiſtrate, if guided by ſuch Doctrine, bring the blood of the Innocent upon himſelfe and Nation? and innocent blood the Lord will not pardon, 2 *King.* 24. 4. It therefore highly concernes all Magiſtrates, before they perſecute any for matters of Faith or Worſhip, to ſee they have a better warrant for ſo doing, than the word of men, which will not ſecure them at that day when God ſhall judge the ſecrets

crets of men, by Jesus Christ, according to the Gospel, which will bee found to be the Book that shall be opened, when the dead both small and great shall stand before God to be judged by what is written therein, according to their works; as the Lord Jesus saith, *The Word that I have spoken, the same shall judge you at the last day*; and this is his word, to *Let both Tares and Wheat grow together in the Field of the World until the Harvest.* Rom. 2. 16. Rev. 20. 12. So many as have lived where the word of the Gospel comes.

4 It can in no wise be safe, for Magistrates in the dayes of the Gospel, to persecute and destroy those that are contrary minded in Religious matters, because of their fallibility, and that is the very reason why the Lord Jesus, in the forementioned Parable, forbids gathering up the Tares, lest the Wheat be rooted up along with them. That Magistrates may erre in Spiritual and Religious matters, woful experience hath taught the world in all ages, the Lord of Life himself was put to death, for supposed blasphemy and wickedness, and accused for being an enemy unto *Cesar*, which great mistake was committed through ignorance, as *Peter* saith, *And now Brethren, I wot that through ignorance ye did it, as also did your Rulers.* And at this day, what mistakes are continued in Magistrates about Religion, some being *Calvinists* as in *Holland*, and *Geneva*, more *Lutherans*, but the greatest part Papists, and each of these condemneth, and many times persecuteth the other for Heresie or Superstition, unavoydably therefore it follows, that some of these must erre, but we need not go far for the proof of this in one and the same person, who receives that at one time for truth, which at Mat. 13. 29. Act 3. 17. In Europe.

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nother time must be prosecuted for error; this appeared notably in King *Henry* the Eighth, who persecuted the Protestants to death, and writes against *Luther*, for which the Pope gives him the Title of Defender of the Faith, and yet a while after receives some of *Luthers* Doctrine, and rejects the Supremacy and Authority of the Pope, and serves the Papists as he did the Protestants; nor will Magistrates be the more free from mistakes, by relying on the Authority of Synods, Popes, or General Councils, because such eminent contradictions, and oppositions have appeared amongst each of them, that nothing is more uncertain than their conclusions. As for General Councils, whose Authority is in the greatest estimation of the three, it is plain they are so far from being infallible, that their Decrees have been not only directly opposite to plain Texts of Scripture, and the practice of the Primitive Church, but also against each other; which appeared first in the Council of *Constantine*, the Thirteenth Session, where it was Decreed that the Lords Supper should be given but in one kinde, when nothing is more plaine, than that the Lord Jesus instituted it, the Apostle *Paul* afterwards delivered it to the *Corinths*, and the Primitive Church received it, with both the Bread, and the Cup.

As *Jer. Taylor* now Bishop of *Down* in his Liber. of Proph. Sect. 6. at large proves.

Mat. 26. 26, 27. 1 Cor. 11. 24, 25

So for the Council of *Trent*, to Decree that the Service in the Church should be performed in Latine, how contrary is it to the Doctrine of *Paul*, who said in the Church, *He had rather speak five words with understanding, that he might teach others, than ten thousand words in an unknown Tongue.* So also have they clashed one with another, the Council of *Trent* allowing Picturing of God the Father, the Councel of *Nice* altogether disallowing of it, and in the great *Arrian* Controversie, which was no circumstantial business, how many Councils and Conventions, were both for, and against it.

1 Cor. 14. 19.

As

As little reliance can be put, on any supposed infallibility the *Pope* may have; there having been two or three at one time, each rageing against the other, with their censures and decrees; and notorious it is, what descention there was amongst the *Popes*, and cardinals about *Pope* formosus, who being first Bishop of *Pontinlake* was degraded by *Pope John* the 8th. and made to take an oath to lead a secular life al his daies, yet by *Pope Martin* that succeeded *John*, was formosus released from his Oath, restored to his Bishoprick, and afterwards came to be *Pope*, & so continued five years, making several decrees but *Stephen* the 6th coming to the Popedome, abrogates the decrees of Formosus, takes up his body, cuts off two of his fingers, throws them into the river *Tiber*, & then buries him in a laymans Sepulchre next to *Stephen* succeed *Romanus*, who on the other hand repeals the Acts and Decrees of his Prodicessor *Stephen* against *Formosus*, & *Pope John* the 10th. in a Synode at *Ravena*, ratifies all the decrees and doings of *Formosus*, yet after all this, comes *Pope Seryius*, digs up again *Formosus*, cuts off his Head, and 3 more of his fingers, and throws his body into *Tiber*, likewise disposed all such as had been consecrated by him, al which Schismes and descensions, makes it plain to the World, that there is nothing of infallibility in the *Popes*.

Benedict the Silvest 3. Gregory 6.

See Acts and Monuments, vol Page 188.

And for National conventions and Synodes, they are so far from any shew of infallibility, that the same conjunction and temper the Nation is of wherein they are called, and have their promotions, you shall be sure to find them of, because they have their dependency on the authority that calls them together, So that although the last National Synode in this Nation, would have established *Presbytery*, because that then was most like to take, yet it is very questionable, if now a convention be called, whether it will be much talked of amongst them.

Then this must be concluded from all, that seeing Magistrates themselves General Councels, *Popes*, or National Synods may erre, in judging and determining the most weighty controversies in Religion, there can therefore be no security for a Magistrate that he doth well, in persecuting or putting to Death the contrary minded, in religious matters, seeing thorow mistake he may as soon persecute, or put to death, the true followers of the Lord Jesus, or any other, yea in likelihood much sooner, be-

cause

cause they in conscience towards God, cannot receive the inventions, and traditions of men, in the worship of God, but must be a witness for the eternal God against them, for which they are accounted (as the Saints of old) pestilent fellows, movers of sedition, turners of the World upside down, enemies to *Cesar*, and upon this account persecuted, when the greatest part of men being nnregenerate, and haue no other Spirit in them, but what is of this World, there is therefore no reason why the World should persecute and hate his own.

Act. 24. 5. 2. Chap. 27. 6. 7.

Fifthly, For Magistrates to inflict temporal punishments upon any of their Subjects, for not conforming to their decrees, that injoyn any spiritual Worship or Service, is undoubtedly a breach of that royal Law, which sayes, that whatsoever ye would that men should do to you, do you even so to them, for this is the Law and the Prophets, and is a sure and standing rule, by which all men, if they would deal ingeniously by themselves might measure the justice of their proceedings towards others, for who, that was not a desperate enemy to himself, would put out another mans eye, if he were sure his own should be put out as soon as he had done, as he was to be served by the juditial law neither would those that are forward to persecute, be very zealous in their proceedings, if they were sure, that those whom they persecute should have power on their sides, to meet the same measure unto them, and this is worthy of observation, that this rule of doing as we would be done unto, can be received, and pleaded by all sorts of men, whilst they are under affliction and persecution, but who remembers it, when they have power to afflict and persecute others, the Papists themselves, when out of power in this and other Nations, can plead against persecution for their conscience, as they did in the Raign of Queen *Elizabeth*, procuring the Letters of the Emperour, and other Princes, to intercede for some places to be allowed, where they may worship by themselves; but in this they desired, more than themselves would allow to others, when in power, so many of the *Protestants*, where the Magistrate is different from them in Religion can be very well pleased with a tolleration, and *Martin Luther* in his Sermon of the good Shepherd, englished by *W. G.* in the year 1981. speaking of the Kingdome of Christ, saith it is not governed at all by any force or power, but by outward Preaching alone, that is by the Gospel, why therefore

Mat. 7. 12.

Annales of Eliz. written by Camden Pa. 1. Page 20.

As in France

Pag. 81. of his Book.

cannot

cannot the *Protestants*, who would [illegible]
Esteem of this man, be of the same Spirit, and the Papists be as much for Liberty in prosperity, as in adversity, seeing the Lord Jesus hath not directed at one time to the use of force and violence, in the work of the Gospel, and at another time, if the civil sword be not to be procured, then to use arguments and perswations, no, at all times the rule which his Disciples must take notice of, sayes whatsoever ye would that men should do to you, do you even so to them, for with what measure ye meet, it shall be measured to you again. *Mat. 7. 1. 2.*

And because mystery *Babilon*, hath not regarded these sayings but exerciseth all manner of cruelties, and deaths upon such as cannot believe as she believes and practises, therefore God will find out a way to retaliate upon her, all the blood of his servants and in the cup which she hath filled, shall it be filled to her double; how much she hath glorified her self, and lived delitiously, so much torment and sorrow give her, for she saith in her heart, I sit a Queen, and am no widdow, and shall see no sorrow. Therefore shall her plagues come in one day, Death and Mourning, and Famine, and she shall be utterly burnt with fire, for strong is the Lord God who judgeth her, and the Kings of the Earth who have committed fornication, and lived delitiously with her, shall bewale and lament for her, and her Merchants, which are the great men of the Earth, who Traffique with her in things costly, delicate and of esteem in the World, and in slaves and souls of men, or (as by the mergant it may be read) bodies and souls of men, these also shall mourn over her, for no man buyeth their Merchandize any more, and thus the fierceness of Gods wrath will over take her, to the sinking of her like a Milstone into the bottome of the Sea, because the great weight of innocent blood lyeth upon her, for in her will be found the blood of Prophets and of Saints, and all that were slane upon the Earth, he that therefore would not partake with her in any of her plagues let him flee from her, and partake not with her in any of her sins (one of the greatest being the persecution of men for keeping a good conscience) for except the great God should cease to be what he is, if men repent not of their deeds, there will be as certainly punishment as there is sin, and it shall not be the arm of flesh that will be able to support this strumpet,

As at this day *Rev. 18. 6. 8. 9.*

vers. 11. 23.

vers. 13.

vers. 4.

although

although many Kingdomes should ingage in her quarrell, neither shall the wisdome and prudence of great States men be able to keep of her judgements, for if men should cease to do any thing against her, yet God will make the very Elements to fight against her, and will contend with her, by famine, and Pestilence, yea and Sword too, although she feare it not, for God will stire up the 10 Kings to do his will upon her, and by his great works, & judgements, that he will manifest in the Earth, will he gain himself a name, and great honour and glory even so Amen.

As it is no waies lawful from the word of God, for Christian Majestrates in the daies of the Gospell, to destroy, and root out the contrary minded in religious matters (though Idolaters,) so such proceedings may sometimes prove inconsistent, with the very being of Nations, for suypose any Nation were wholy heathenish idolators, and the word of God coming in amongst them, should convert the cheife Majestrate, and one twentieth part of the Nation more, must he then with that twentiet part, destroy all the other nineteen, if they will not be converted, but continue in their heathanish Idolatry, it cannot possibly be suposed to be warrantable: and this reason holds good: Likewise against the rooting up and destroying Heritages, out of the world, because if the Church proceeds against any of her members to excomunication, the Churches deportment towards him to cast out, is to be the same as towards a Heathen, so saith Christ himself, if he neglect to hear the Church let him be unto thee as an Heathen man, and a Publican who for the aforesaid reason is not to be destroyed because he is sold and moreover seeing the Lord who is aboundantly Mercifull, many times give repentance not only to the unbeleeving Idolater, but also to the excomunicated person, he therefore that destroyes the body of such a one, doth as much as in him lyeth destroy his soul also, for the Lord you see brings into his vineyard, some at the third hour, some at the sixth, some at the nineth, and other at the leventh, he therefore that shall destroy any at the third, or sixth hour of the life, hinders his conversion that possiblely may be called at the nineth, or leventh hour. And so may be charged with bringing eternall losse and dammage, to him whom he destroys.

Mat. 18. 7.

Mat. 11. 4.

Object.

Obj. But whereas the Example of the Kings of *Israel* and *Juda*, is made the greatest Pillar to support the Majestrates proceedings under the Gospel, in persecuting, and punishing, the contrary minded in religious matters, or such as shall be adjudged guilted of Blasphemy, or Idolatry therefore the second *Cannon* of the *English* Church, tells us, whosoever shall affirme, that the Kings Majesty hath not the same Authority in causes Ecclesiastical, that the godly Kings had amongst the *Jews*, shall be Excommunicated, but if Majestrates would deserre persecuting any man for religion, until the Clergy had proved this unto them, it would be happy for the most consciencious under them, and themselves too.

Answ. But in answer, we deny nor, but the Kings of the *Jews* had power to punish Idolatours, and Blasphemers, and some other transgressors, of the then Law of God, which power was given them of God, and written in plain precepts, in the mosaicall Law, but why tell them that Majestrates under the Gospel dispensation, hath such power, hath the Lord Jesus said any such thing, or if he have where is it written, nay where is it written from the beginning of *Genesis* to the end of the *Revelations*, that Majestrates under the Gospel, should have the same power in religious causes, as those under the Law, if the judiciall Law be a rule, for Majestrates under the Gospel to walk by, then why must it be mangled in peeces, and just so much taken of it as suites their interest, and all the rest rejected, is it left to Majestrates now, or was it ever left to the Jewish Kings, to take what part of it they please to be a rule to them, and reject all the rest, and it is eminently remarkable, how this plea is by the clergy themselves that most condemd for it, made together invalid, for by it they will stirre up the Civill Majestrate, to punish those that dissents from them about the Doctrine and worship, under the notion of Blasphemer or Hereticks, and against such this Law must be held Authentick, but he that smiteth or curseth his Father, or Mother, or stealeth a man, or him that committeth Adultery, or breaketh the Sabboth, who were all of them sure to be put to death by the same judiciall Law, yet in these cases they will not tell the Majestrate it is any rule but is to be rejected, becauses here they cannot much make it reach their supposed Hereticks, who-

they

they are more jealous of, then any of the afore mentioned offenders.

But besides, it is observable that the Kings of the *Jews* all the time they kept to the Law of God, had advantages to give righteous judgement in spiritual causes, (which Majestrates under the Gospel have not) for they had that standing Oracle of God amongst them, the Urim and Thummim, together with extraordinary Prophets which in all difficult cases they had recourse unto and would infallibly direct them, to judge according to the mind of God, but when these Kings became wicked, and lost the benefit of the aboveſaid Oracle, and extraordinary Prophets, then (although they had the written Law amongst them, did they run headlong into such gross mistakes that the true Prophets of the Lord, were sure to be persecuted and those Prophets which would prophesie smooth things unto them, were cherished, although many times by hearkening unto them, they lost their Kingdomes, Lives, and it is to be feared, Souls and all, how grosly did *Ahab* mistake, when he accounted *Elijah* the troubler of *Israel*, and caused poor *Micaiah* to be imprisoned, and fed with bread and water of affliction, because he would not help to deceive him, as his* 400. time serving Prophets had done so *Jeremiah* was accused for seeking the hurt of his Nation, and not the welfare, and must be put in a mirery dungeon, because he in plainess delivered the mind of the Lord to the King, his princes and People, how therefore can the Gentile Rulers assure themselves, they do any better then these Rulers did, if they shall persecute the contrary minded in religious matters, seeing they have neither an infallible Oracle to inquire at, nor extraordinary Prophet, nor yet such written precepts, as the *Jews* under the Mosaicall Law had, that did not only direct them what offenders should be punished, but also what the particuler punishment to every severall offence should be.

1 *Kings* 18.17. *Chr.* 22 6.17.

* 400 False Prophets must eat bread at *Jezebell* table, when *Micaiah* must have bread and wards of afflict. *Jer.* 38.4.5.6. As it hath been in our day.

Further more, it is very plain, that the Gospel which we live under, is clear another Dispensation, far different in all its Ordinances, and Administrations, from the Law, under which the Lord Jesus is the only Law-giver who doth not (as *Moses*) procede against the Transgressors of his Precepts, by Externall force and Power, to the destroying them in their Bodies, and Estates

Estates, in this life, but in long sufferings waites on men, not willing they should Perish, but rather that they should Repent and be Saved. And when any continues in disobedience to the Gospel, his punishment is Eternal in the world to come, therefore as the Apostle *Paul* saith, Judge nothing before the time, untill the Lord come, who will bring to light hidden things of darkness, and will make manifest the Councels of the hearts, and then shall every man have praise of God, the same Apostle testifieth of himself, that he was a Blasphemer and Persecutor, (Christ is ground if the mind of God had been, that he should have suffered death in that Condition, how should he have had repentance given him and been such a glorious Instrument in the Church as afterwards he was.

1 Thes. 1. 9. 2 Pet. 1. 9. Act. 17. 31. 1 Cor. 4. 5.

And it is two well known, that the *Jews* are the great Blasphemers against our Lord Jesus Christ that is on Earth, yet it is not the mind of the Lord, they should be destroyed from the face of the earth, for how then should the Scripture be fulfilled, wherein God hath promised to call them and make them the most glorious Nation on earth, or how can they be converted, if they be not permitted, where the Gospel is preached, we speak not this in favour of any Blasphemy for our Souls abhor it, but that it is to all men that have Powers in their hands might be as tender of the Lives of men, as the most Righteous and Holy God is, who would have men be imitators of himself in mercy and goodness, towards others, and he maketh his Sun to rise on the evil, and on the good, and sendeth rain on the just and unjust.

If it shall still be objected, that it is inconsistent with the safety and well being of any Nations, to allow, or tolerate, any more waies of worship then one, we answer experience hath taught the contrary, to several Countries of *Europe*, as *England* and the united Provinces, and several Countries of *Germany*, besides those that say they are the servants of God, should conclude that to be most for the safety and wellbeing of their Countries, which is most agreeable to his heavenly will, declared in his word, it was the ruine of *Jeroboam* and almost all the Kings of *Israel* that succeeded him, that they would rather Act by corrupt Principles of State-Policy, then by the word which God had spoken, and although God had rent 10 Tribes from *Reboboam*, and giv-

en them to him, yet he wainted faith to believe his new Kingdome cold any waies be secured to him, or kept from going back to the Linage of *David*, unless he devised some new way of Worship, to keep the People in their own Land, and for his so doing, he thought he had much reason of State, for what *Prince* now will conclude it good Pollicy, to permit his People to go up yearly, into his Enemis chief *City* to worship, but will conclude it to be a notable way to alianate the affections of his Subjects from him, to his great prejudice and detriment, thus *Jeroboam* reasons as by his words appears, (take them at length) and *Jeroboam* said in his heart, now shall the Kingdome return to the house of *David*, if this people go up to do Sacrifice in the house of the Lord, at *Jerusalem*, then shall the heart of this People turn again unto their Lord, even unto *Rehoboam* King of *Judd*, and they shall kill me, whereupon the King took Councell, and made two Calues of Gold, and said to them it is too much for you to go up to *Jerusalem*, behold thy God Oh *Israel*, which brought the out of thee Land of *Egypt*, which Pollicy he has procured this Event which God denounced against him, saying I will bring evil upon the house of *Jeroboam*, and will cut off from *Jeroboam*, him that pisseth against the wall, and him that is shut up, and left in *Israel*, and will take away the Remnant of the house of *Jeroboam*, as a man takes away dung till it be all gone. And for the sin wherein he made *Israel* to sin, is he Branded to all posterity, but on the other hand had he permitted the people to go up to *Jerusalem* to worship, and keep the appointments of God though seemingly against his present intrest, then had the promise of God been made good unto him, which the Prophet *Ahijah* declared long before he came to the Kingdome, Saying, and it shall be if thou wilt harken unto all that I command thee, and wilt walk in my waies, and do that is right in my sight, to keep my statutes and commandements, as *David* my servant did, that I will be with thee and bild the a sure house, as I built for *David*, and will give *Israel* unto thee. Which things were written for thee example of such as should come after, be wise now therefore O ye Kings be instructed ye Judges of the earth, serve the Lord with fear, and rejoyce with Trembling, *Kiss the Son least he be angry, and ye perish from the way, when his wrath is kindled but a little, Blessed are all they that put their trust in him.*

1 Kings 14.10. 11.

Chap. 11. 38.

Psal 1.10.11. 12.

We

We ſhall take leave to mind and keep in memory the Liberty of tender Conſeiences which the Kings Majeſty declared from *Bredah*, and ſhall yet live in hope and expectation to be partakers of the beneſit thereof, being reaſonably perſwaded that the ſame Principle that led his Majeſty to aſſert ſuch Chriſtian Liberty ſtill remains with him to the allowing and protecting his peaceable Subjects, in their reigious, concerments, humble praying that God may order his heart, and the hearts of his great Councel, to proclaim Liberty by a Law, and the openings of the Priſons to them that are bound, that theſe deſires may not ſeem Novel, or ſuggeſted by us in the day of our diſtreſs, we have herewith Incerted the Teſtimony of the Ancients, which we have Collected out of Docter, *Jer.* Taylers Liberty of Propheſyings, which we pray may be Impertially Conſidered.

It is obſerveable, that reſtraining of Liberty, impoſing upon other mens underſtandings, being matters of their Conſciences, and lording it over their faith, came in with the retinue and train of Antichriſt, that is, they came as other abuſes and corruption of the Church did; by reaſon of the iniquity of the times, and the cooling of the firſt heats of Chriſtianity, and the increaſe of intereſt, and the abatements of Chriſtian ſimplicity. *Eſſt. page 18.*

When the Churches fortune grew better and her ſons grew worſe and ſome of her Fathers worſt of all, * for in the firſt 300. years, there was no ſign of perſecuting any man for his opinion, though at that time there were very horrid opinions commenced, for they then were aſſalted by new Sects, which deſtroyed the common Principles, of nature, of Chriſtianity, of innocency, and Publick Socity. And they who uſed all the means Chriſtian and Spirituall, for their diſimprovement and conviction, though not of uſing corporal force, otherwiſe then the blaiming ſuch proceedings. To which I adde that all wiſe Princes, till they were over born with faction, or ſolicited by peeviſh perſons, gave Toleration to differing Sects, *&c.* *Page 19.*

* *Turtullian, S. Cyprian Lactantius, S. Hilary, Minutius Felix, Sulpitius, Severus, S. Chryſoſtum, Hirom, aſſine Damaſon, Thophylact, Socrits ſcolaſtay, & S. Bernark.*

And the experience which chriſtendome have had in this laſt age is argument enough, that tolleration of differing opinions, is ſo farr from the diſtrubing the publick Peace, or deſtroying the intereſt of Princes and Common Wealths, that it does advantage the Publick, or ſecure Peace, becauſe there is not ſo much as the pretence of religion, left to perſons to contend for it, being already indulged to them, *&c.* *Page 20.*

Pag. 21. When the *French* faught against the *Huguenots*, the spilling of her own blood was argument enough of the imprudence of that way of promoting religion, but since she hath given permission to them, the World is wittness how prosperous she hath been ever since, indeed then tis great reason to give Tollerationto disagneing Persons, whose opinions by faire means cannot be altered, for if the Persons be confident they will serve God according to their perswasions, and if they be publickly prohibited, they will be privately conveine, *&c.*

Cap. p. 22. Turtub; ad Scapulam. And it is also a part of Christian Religion, that the Liberty of mens consciences, should be preserved in all things, where God hath not made a limit or set a restraint, that the Soul of man should be free, and acknowledge no Master but Jesus Christ, that matters spIritual, should not a restained by punishments corporall, and that the same Meekness and Charity should be preserved in the promotion of Christianity, that gave it foundation, and increement, and firmness in the first publication, that conclusions should not be more dogmatical then the vertuall resolution, and efficacy of the premisie, and that the Person should not more certainly be condemned then their opinions confuted. And lastly, that the infirmity of man, and difficulty of things, should be both put in Ballance, to make abatement in the definitive sentences against mens persons.

Page 23. And therefore the best of men and most glorious of Princes were alwayes ready to give Tolleration, but never to make executions for matters disputable as *Eusebius* in his second book of the Life of constantine reports.

Also King *James* writing to the state of the united provinces, dated the 6th. of *March* 1613. among other things, saith, that you charge them to maintain Peace by bearing one with another in such differances of Opinions & Judgments, the like Counsel in the divisions of *Jermany*, at the first reformation was thought reasonable by the Emperour *Fardinando* & his excellent Son Maximilian, for they had observed that violence did exasperate, was unblessed, was unsucessful, and unreasonable, and therefore they made decrees of tolleration, and appointed tempers and expedients to be drawn up by discreet Persons, and *Emanuel Philibert*, Duke of *Savoy* repenting of his Warr undertaken for Religion against the *Pedemontans*, promised them tolleration, and was as good as his word, as much as is done

done by the Nobility of *Palens*, so that the best Princes and best Bishops gave toleration and impunities also in *Rome* it self, till the time of *Justinian* the Emperor: the *Catholicks* and *Novatians* had Churches indifferently permited, and the *Popes* were the first Preachers of force and violence in matters of Religion, and yet it came not so far as death, but the first that preached that Doctrine was *Dominick* the Founder of the begging order of *Fryers*, the *Fryer* Preachers, in memory of which the inquisition is intrusted only to the *Fryers* of his order. Anno Dom. 325.

In *England*, although the *Pope* had as great Power here as any where, yet there were no executions for matter of opinion, until *Henry* the fourth (which because he usurped the Crown) was willing by all means to endear the Clergy, by destroying their Enemies, that so he might be sure of them to all his purposes, indeed it may become them well enough, who are wiser in their generations than the Children of Light, it may possible serve the policies of evil persons, but neve the pure and chast designs of Christianity. post page 23. page 28.

By this time I hope it will not be thought reasonable to say, he that teacheth mercy to erring persons, teaches indifferency in Religion, unless so many Fathers, and so many Churches, and the best of Emperours, and all the World (till they were abused by Tyranny, Popery, and Faction,) did teach indifferancy, for I have shewed that Christianity does not punish corporally, persons erring spiritually, but indeed *Popery* does, and have done, ever since they were taught it by their S. *Dominick*.

And yet after all this I have some thing to exempt my self from the clamour of this Objection, or let all errors be as much and as zealously suppressed as may be, but let it be done by such means as are proper instruments of their suppression, by Preaching and disputation, so that neither of them breed disturbance by charity and sweetness, by holiness of life, and assiduity of exhortation, by the word of God and Prayer for these wayes are most natural, most Prudent, most peaceable and effectual, only let not men be hasty in calling every disliked opinion by the name of *Heresie*, and when they have resolved, they will call it so, let them use the erring Person like a Brother, not beating him like a dog, or convince him with a Gibbet, or vex him out of his understanding and perswasions.

Why are we so zealous against those we call *Heriticks*, and yet great friends with Drunkards and fornicators, and Swearers, and intemperate, and ill Persons, I am certain that a Drunkard is as contrary to God, and lives as contrary to the Laws of Christianity as a *Heretick*, and I am also sure that I know what Drunkenness is, but I am not sure that such an opinion is *Heriticke*, &c. Thus far Doctor *Taylor* now Bishop of *Downe*.

Now whereas we have given publickly an account of the former Ages in their carrages and behaviours towards Persons differing in Judgment in Religious things, we take the leave humbly to desire and beg the same priviledge as was granted unto the *Waldenses* by the Prince and State of that other Lands, which was to admit a publick dispute between the Ministers and the Persons aforesaid, in the presence of the Prince, which we humble conceive is but a reasonable request.

FINIS.